



# MAKE WAY FOR SOCIAL CHANGE

TECHNOCRACY  
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All of the political instrumentalities of national administration that have arisen from the operation of the governments of man in the production of scarcity by human toil will have to be dispensed with as being totally inadequate to serve the needs of America's tomorrow wherein technology produces abundance. The oligarchies and the democracies, the plutocracies and the autocracies, the monarchies and the dictatorships all alike fail to meet America's problem.—Howard Scott

**A CHANGE OF CONCEPTS  
MAKE WAY FOR SOCIAL CHANGE  
AND  
GOVERNMENT BY SKILL**

**Three Articles by Wilton Ivie**

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# A CHANGE OF CONCEPTS

*To Solve America's Problems We Must Think in Terms  
of All the People As a Continental Unit Rather Than  
as Individuals or Minority Groups*

THE story is told of an old-time gyp artist who advertised a sure method of killing ants, 'absolutely guaranteed; just send 25c for materials and instructions.' The suckers who fell for the ad received two hardwood blocks, with these instructions: "Catch the ant and place it on one block, then press the other block against it." It is said that this technique worked every time. But, even so, it was so absurdly inefficient that the technique was never generally used.

Another 'artist,' a little smarter than this one, devised a somewhat similar technique (this time for killing flies) that was just a little bit more efficient, and he took in enough suckers to do a booming business. He invented the fly swatter.

We mention these stories merely because they typify the common Price System method of approaching the solution of a problem. Under it, we deal with the end products of a system that spawns such end products; but do not seek in any way to alter the system at its base. Imagine the futility of trying to keep up with the productive capacity of an old-fashioned barnyard by means of a fly swatter! But that is the very kind of technique that our social system has been using for thousands of years, with the result that the system spawns vermin far faster than they can be destroyed by such inefficient methods.

We are told that crime never pays (which is, of course, a lie), and we are given examples of how the police and the courts bring an occasional offender to 'justice,' to impress upon us the validity of that statement. Yet, crime is still with us, bigger and better than ever; and we are being warned that still greater crime waves lie ahead. Crime prevention in America is on the order of efficiency of killing ants with wooden blocks. It deals singly with the end products of a system that breeds crime, yet does not seek to alter the system itself. About 95% of the crimes committed in America, according to official estimates, are concerned with money or with other property which can be exchanged for money. Thus, the Price System itself furnishes the incentive for the individual to commit

acts of crime. But where is the criminologist or the judge who advocates the abolition of the Price System?

The moralists, too, have long been dealing with the end products of a system. They hope that if we all become better people that we will have a better society. So, for thousands of years, effort has been directed toward the reformation of the individual. Many cults have sprung up with this as their objective, and the more mystic or occult they were the greater the following they acquired. Many of these cults still flourish in our own American society; but they all deal with 'improving' the individual through getting him to bring his life in 'tune' with the 'eternal.' Such a program demands that ALL individuals be converted; otherwise, 'one bad person, like a bad apple in a barrel, is apt to corrupt all the rest.' Isn't it possible that the physical factors in the social system under which the individuals operate is in need of an overhauling, and that if the system were properly worked over, the individuals, thenceforth, would not need so much attention?

Again, it is often stated that 'business is all right; it is just some of the men who are in business that give it a bad name.' Here, once more, is the desire to reform the end product, rather than the system that produces it. If ALL businessmen were honest, so the argument goes, no one would be cheated. So a campaign is launched forth, and a 'better business bureau' set up, to persuade the individual businessmen to be more honest—but business continues as usual, or becomes even worse if that is possible. Too much depends on an 'IF.' And, when legal restrictions are imposed upon business with the intent of forcing more honesty, a goodly number of the businessmen merely go underground and operate speakeasies and black markets.

When it comes to politics, we find a great hope for honest men in government. The eternal hope of the sucker going to the polls is that someday he will be able to vote an honest man into political office, and thereby end corruption in government. The republican form of government (miscalled democratic) was supposed to abolish the evils of autocratic political government; but, somehow, the unscrupulous crooks still get in. Might it not be the system that is at fault and not so much the men who get into it? We would like to know: How could a person be unscrupulous without a Price System with which to work?

The sociologists and social workers have the same futilitarian concepts. They seek to alleviate the ills of society by helping the individual casualties of the Price System, after they become casualties. Do they never stop to realize that the mere swatting of flies,



without first cleaning up the manure piles where the flies breed, will not solve the problem? No matter how many individuals they help, they do not solve the basic social problem. There are many 'welfare' organizations—religious, charitable, and communal—that concern themselves with the salvaging of human wreckage; yet, how many of these advocate any fundamental change in the social system that produces the wreckage?

### Idea Of Self-Sufficiency

This general tendency on the part of the institutions in the society to deal with the outer symptoms of the disease, rather than to go to the core of the problem, has its effect upon the thinking and attitude of the individual. It causes him to focus his attention upon his own private, little problems, rather than upon the problems of the society. He seeks to insure his own welfare and security apart from the welfare and security of all. He does not seem to realize that he is not self-sufficient, but that his life is intricately interwoven with the lives of millions of other people. The day when the individual could go forth and carve out a place in the world for himself is gone. This tradition of the geographical pioneer fails to serve the American people now that the Pacific Ocean has been reached; they can no longer escape their problems by going west. Americans must learn that they will have to settle down on this Continent and live with one another.

The concept of many people is one of individual adequacy. They feel that their own lives and their futures depend upon what they themselves make of them. Must they not sometimes think of how dependent they are? How many people contribute to their living, and how helpless would they be without those millions of other people? What kind of home would you have, if you had to build it yourself? We do not mean just putting the parts together; we mean going directly to nature for the source of raw materials—to the forests, the clay bank, the iron ore deposit, the sand beds and the limestone quarry. Now, do you begin to see how inadequate you are as an individual? Or must we ask about food, clothing, transportation and the other things you need and use?

Then why kid yourself into believing that you are important to yourself or to the society, except as a cell in the organism? Look up and take a squint at this thing of which you are but a little part. Do you suppose that when you push a switch and the light turns on, that it is you who turns the light on? No, you do only one little detail of the operations involved. Think beyond the pressing of the switch to the power station, the generators and the transmission

lines; then, think beyond those to the stream of running water, to the mines that produce the ores from which the metal in the wires and the machines are made, to the smelters, the refineries and the manufacturing plants, to the transportation and the other functions involved. Now, go beyond even those to the people who are employed in all of these functions, and then to the other functions that provide these same people with their livelihood that they may be released for the duties they perform. Now, let us ask you again, who makes the light go on?

The chances are that you could not even lace your own shoe, if others did not furnish you with a lace. How would you cook an egg all by yourself, without the implements and techniques provided by others? Would you be able to cut your hair (or even comb it!) if you had to get your equipment directly from nature? The individual in modern society is not self-sufficient; he is not by himself adequate to meet the environment. Yet, modern man is far better equipped, better supplied, more healthy and longer-lived than were his self-sufficient ancestors of a prehistoric age. That is because he long ago ceased being an individual and became a collectivist.

### **A Continental Concept**

The individual can no longer think of himself as adequate, in terms of his own efforts; but only in terms of the efforts of the organism of which he is a part. And what is this organism? Is it the community, the nation, the Continent or the world? Check each of these against the following question, and see where you come out: What area operation can most readily provide you with all that you require?

You will note that neither the community nor the nation is adequate; and the world, taken as a whole, would complicate rather than facilitate the problem. The Continental Area from the equator to the pole and from the mid-Pacific to the mid-Atlantic is the optimum. Nothing but preconceived notions or impractical sentimentalities would inspire you to reckon with less or to consider more than this Area. Your way of life demands a Continental concept. When you think of the Continent, of its 200 million people, and its integrated works, you cannot think of yourself as being important in the same way as before. But, neither do you devalue yourself; for, now, you identify yourself with the great Continental organism, and its power and greatness become your power and greatness. Your microcosm becomes a part of the macrocosm. Then you say with assurance, 'We are adequate and supremel'

Lest you, perchance, become complacent with the idea that you



have solved the problem by joining a labor union, a business league, a social fraternity, a political party, or some other association or society, we shall present you with this challenge: Does your group have a blueprint for the complete operation of the whole Continent, or is its program philosophical and vague? Is its program for the welfare of all North Americans, or just a fraction of them? Is your group capable of self-sufficient operation, or is it dependent for anything upon the rest of the Continental society? Would it be able to maintain itself, if the rest of the society were involved in chaos?

If you cannot give a satisfactory answer to all of these questions, your group is not adequate to meet the surge of imminent events, and you are in need of greater concepts. Any minority group which struggles for the welfare of that minority alone, will find little sympathy or aid from anyone outside of that group; but, instead, will probably run into opposition. For example, the members of a labor union who are striking for higher wages for themselves are not inviting the support of anyone else; but are antagonizing the employers who must pay the higher wages and the consumers who must pay higher prices and suffer other inconveniences. This is true, regardless of how 'deserving' the members are or how 'unjust' the present conditions.

### **The Only Pathway**

There is a way of going about this that will invite the support of everyone. The American heritage certainly justifies any American's demanding a far higher standard of living than that of the present average. If you demand it for yourself alone (or for your minority group), you will gain nothing but the well-deserved contempt of others. If you demand it for all Americans, and only incidentally include yourself, you are above all distrust and indignation. You would not escape ridicule, however; for, there will be the simple-minded and reactionaries who always oppose any idea of progress or advancement as a matter of policy. Ridicule, coming from these sources, will only add to the prestige of your program. You will gain support from people in all walks of life, in all geographical localities on the Continent, and in all social strata.

We are not kidding you, for Technocracy Inc. is the living proof of this thesis. Technocracy is the only program on this Continent with the intent of improving the living standard and security of all citizens on this Continent. Technocracy offers you the only pathway out of the woods of the Price System.

Should you, as an individual or as a minority group, endeavor to initiate a social program with similar objectives, you would have a

long way to go to get as far as Technocracy has already come. It would take you years to gather the facts and derive the conclusions from them; then, it would take more years to formulate a scientifically designed program (and what other kind would be worth anything?) and build up an organization. Technocracy already has that much of a head start. But, suppose you should go ahead anyway, Technocracy would still have the reputation of having got the idea first; and your program would be dubbed 'Technocracy,' which would throw all of your gains into the lap of Technocracy. In the meantime, you would not dare to make a slip, either in your analysis or synthesis; for, if you did, Technocracy would give it Continentwide publicity, and you know what that would mean. (Where are the American Communists? Le Bloc Populaire? The Cooperative Commonwealth Federation? And a number of others?)

There is only one Organization with a program adequate to meet the needs of the American people and to avert chaos. Technocracy alone goes to the center of the problem and points its finger at the Big Bug that is brooding all the little bugs in the social system of the Continent. This Big Bug is the Price System. Let's annihilate this one, and there won't be any more little ones to plague us. You can then throw away your wooden blocks and fly swatters and live in ease and security. Technocracy's design will not only eradicate the source of the Price System vermin, but will provide a system of social operation that guarantees a high standard of living, a high standard of health and education, a minimum of toil, and a maximum duration of high energy civilization.

### All In The Same Boat

Technocracy does not seek a solution to the individual problems of the human variables in the society of North America. Do not ask Technocracy for an answer to your private problems. We have no answer. If you want the answer to the problem of 200 million people, we can help you out. We know that when the problems of 200 million people are taken into consideration, the variables become a uniformity, and can be handled as a unit problem. And in that solution will be contained the solution of the problems of all the individuals. Instead of designing a life for Bill Jones and another for Mary Smith, and so on, Technocracy sets out to design a system of living for the entire population of North America. We know that when that is done, the needs of Bill Jones and Mary Smith and all the others will be taken care of. So long as you work on the problems of the individual, you can help only that individual, but not the rest of the people. And, no matter how many individuals

you help, you still do not arrive at a solution for the problem of the whole, nor even at an understanding of it.

All North Americans are in the same boat, and on this boat there are no individual life preservers. We all stay afloat and go in the same direction or we all go down together. There is no salvation for some apart from the salvation of all. The solution of America's problem will come, not from trying to solve the problems of the human individuals, nor from trying to solve the problems of any or all minority groups, but from seeking a solution to the problem of 200 million people as a Continental unit.

Price System developments on this Continent are preparing you for a showdown. The only way you can escape this showdown is to achieve a state of zero metabolism in the very near future. If you doubt this, then, what is your answer to these questions: How will the national government balance its budget and pay off the federal debt? How will the thirty million people recently engaged in war work and the Armed Forces, plus the new ones coming of age, be gainfully employed? How will the great productive capacity of our technology be used; and how will its products be distributed under the Price System? How will you be able to convince the majority of the people that they deserve no more than a minimum subsistence on relief? How is the government going to get enough taxes to finance this new deal, and at the same time create enough debt to save business? Answer us, please. If you cannot, what grounds do you have for your faith in the Price System? Technocracy can answer your questions; can you answer ours?

We are reminded of a man who in all seriousness objected to the program of Technocracy on the grounds that it would prevent him from practicing his religion. When questioned further, he explained that his religion taught him to give to the poor; and he had it figured out that if Technocracy abolished poverty he would not be able to live up to the teachings of his church. This typifies the kind of viewpoint that handicaps millions of Americans. Such dogmatically restricted views interfere with the achievement of a broad dynamic concept of events, and prevent one from taking the action necessary to relieve or abolish the general situation which produces the detailed symptoms that cry for help.

When you overcome your dogmatic devotion to the Price System, at least enough to want some information on how science can improve your way of life, investigate Technocracy!



# MAKE WAY FOR SOCIAL CHANGE

*A Direct Appeal to All Intelligent North Americans to  
Adjust Themselves to the Imminent Change in Our  
Way of Life*

**B**IOLOGISTS tell us that man has been living on the earth as a human species for about two million years. For about 95% of that time, he lived as a wild animal. He ate raw fruits, seeds, flesh and insects. He wore no clothing, and lived in the crudest of shelters. His tools were unfashioned stones and sticks. He had no money and no business enterprise. Yet, somehow, he managed to survive. That was his pattern of life, as near as we can piece it together from the existing evidence. These animals must have been conservative in their views and concepts. They knew nothing of social change. It never occurred to them that their way of life might be different or improved. So, they continued on their way with every reason to suppose that what had been for a million years would forever be so.

Then, probably due to some biological accident in the species, a freak appeared. This was an individual capable of getting a new idea. We do not know the details, but it must have been so; for, at a date relatively recent in man's existence on the earth, an important invention appeared, which was to set in motion the first major social change. This was the stone ax.

## Early Progress

We wonder at the circumstances that permitted such a revolutionary change to occur; and we shudder to think of what must have happened to the guy who got the idea that led to its development. It would be contrary to all that we know about history to suppose that he escaped with a whole skin from the wrath of his contemporaries. Further, we can imagine that it took a very brave man, even for that day, to first venture forth into the sight of his fellow men with such a new-fangled doodad as a stone ax. But evidently his functional potential was greater than that of his unarmed scoffers; for, the stone ax became generally accepted and used—after [we do not know how many] thousands of years of debate and conflict of views on the subject.

If it had been a highly intelligent animal who had found a new and better way of doing a thing, this animal would have immediately set out to find other new and better ways of doing more things. But, alas, these creatures were human. They had excelled themselves in accepting and adjusting to this radical change of living. So, for over a hundred thousand years not another invention of significance was adopted. But, given enough time, accidents do occur; and an occasional intelligent individual happens to get born. (Probably not more than one person in a million can lay claim to this distinction.) No doubt many of these were rubbed out or squelched before they had a chance to express their intelligence, but some of them must have gotten away with it. Anyway, an occasional improvement occurred. The use of fire was discovered. A method of tanning skins for clothing was invented. The domestication of animals and the cultivation of plants began. And a dozen or so other significant innovations were discovered and put into use by prehistoric man. As a consequence, man was ready to begin the period of civilization, which is generally regarded as beginning about 7000 years ago. From that time on, he has had a remarkable history.

Those prehistoric geniuses who brought innovations into the established behavior patterns of the species, started a trend that is still in progress. This is a trend of developing social change. We are almost certain that these geniuses were never appreciated in their time, if indeed they were permitted to live a normal span of life. Yet, what each did affected the lives of everyone who followed. Contemplate for a moment the magnitude of change introduced by the invention of the stone ax. It provided man with a more efficient means of offense and defense. But that is just the beginning. It gave man for the first time a possession of high intrinsic value—something to be cherished and to be desired by others. Its manufacture required a new art and skill. It necessitated a primitive form of education and training. A handicraft industry was born. It gave man something which no other animal had, and thus elevated him above the beasts of the forest. It tipped the dynamic balance of nature a little in his favor. And it set man off on research to determine the most suitable kind of stone and stick and thong to be used in its manufacture. A gigantic forward step had been made, never to be retraced. Social change was on the way.

### **We Can't Escape It**

This trend developed very slowly at first, then gradually accelerated as it approached modern times. One major set-back occurred during recent times—the Dark Ages—when for a period of 1400 years



nothing of consequence was developed. This was a period of unbelievable ignorance, superstition, poverty and human degradation. It was followed by the Renaissance, and soon after that by the beginning of science. The rate of growth since then has been phenomenal, with extreme changes coming in since the beginning of this twentieth century. We can anticipate for the future nothing less than still more rapid change. We can't escape it; we can't talk ourselves out of it; it does no good to wish it weren't so. We either go along with it, or get tossed aside by it.

This generation of North Americans must do something that has never faced any other generation of human beings; it must change its way of doing things almost completely during one lifetime. Before the beginning of this century, not enough social change occurred during any one generation to greatly upset the 'normal' pattern of life. But the present adults are living a pattern of life far different from that of their parents; and this pattern of life in turn will not serve the oncoming generation. Let us mention a few things that are commonplace now, but which were rare or unknown to our parents: The automobile and tractor, the telephone and radio, the aeroplane, the motion picture, rayon and plastic, the photo-electric cell, mass-production and standardization, the eight-hour workday and forty-hour week. These are only part of the innovations that we now regard as necessities. Already there are hints that similar or greater changes are due for the next generation. No one can accurately predict what the next great revolutionary discovery will be. The atomic bomb has implications which none of us can fully comprehend. The only thing we can say with any assurance is that the change will be greater than we anticipate.

### Resistance To Change

There will, however, be no great immediate change in the biology of the human species. We are not significantly different from the human animals of 50,000 years ago. The change will be, rather, in our ways of doing things, notably in our way of doing work. This change has been occurring; it is now in development; and it will project into the future. We can accept it and go along with it, or resist it. The majority of people always fight against or passively resist all social change. It is safe to say that no significant change would have occurred within the last million years if a majority approval had been needed for its inauguration. Any innovation must be pioneered by a minority that has the concepts essential to appreciate it; then, it must be instituted by circumstances that impel

its general recognition and acceptance. A major instrument of social change was the automobile; but the older people now living can recall how they at first fought against it and ridiculed it as an impractical, crack-pot idea.

Almost every invention is an instrument of social change, modifying our ways of doing things and our patterns of living. For example, note the profound change that the sewing machine and the typewriter had on the lives of women. The sewing machine opened the doors of the factory to women workers; the typewriter opened office employment to them. Each had a whole flood of social sequelae. Even now, there are many who are fighting against the emancipation of women from the drudgery and monotony of the home. Yet, that trend is on the way, regardless of who likes it or disapproves it.

### Abundance Ruins Racket

The American once boasted of the opportunity of being able to go forth with an ax and clear a piece of land for his use. By the sweat of his brow, he could enter the game of free enterprise the hard way. Where is that opportunity today? There was also some boasting about the other type of free enterpriser who came along and swindled the first fellow out of his holdings after he had developed them through hard work to a profitable condition. For example, history may record that Mr. So-and-so, 'due to intelligent foresight and shrewd financing,' acquired wealth and prestige in his community and in the nation as a whole, as a consequence of which he was able to get himself elected to Congress. The frontiers for the first type of free enterpriser are now closed. One can 'succeed' only by crowding in and 'bumping' some other poor guy from his position of advantage, such as it is. The whole philosophy and art of 'getting ahead' in present day America revolves about this principle.

As technology does more and more of the productive work on this Continent, this trend is heading the free enterpriser for a dead end. Chiseling is a profitable preoccupation when only a minority is engaged in it, and when the great majority is employed in small-scale productive enterprises. But, when only a minority is needed in basic production and the majority is forced into chiseling occupations, the racket of chiseling is ruined by the abundance. Do you understand now why the bankers are so insistent on the back-to-the-small-farm movement for the suckers?

## Molecules And Humans

Human society may be compared to a quantity of water. Both undergo change as a result of the application of energy. In the presence of a low-energy environment, the water is frozen as ice. When more energy, in the form of heat, is progressively added, the ice gradually thaws and the water becomes liquid. As more and more energy is added, the temperature rises; but, up to a certain point, the water still remains liquid. When still more of the same kind of energy is again added, the water begins to boil and change to a gas; it enters a new physical state with new properties.

Changes in the human social state, as the result of the use of more energy, are analogous to the changes in the water, due to the similar application of more energy. We may compare the precivilized period of human history to the frozen state of the water; this social state was frozen, rigid, unchanging. Then came the long period of developing civilization, involving a slow increase in the amount of extraneous energy—through the use of fire, the domestication of animals, some use of wind and, later, the use of gunpowder. This compares to the thawing out period of the water. This stage lasted up to the time of the introduction of the steam engine, scarcely more than a century ago. With the significant increase in extraneous energy provided by the steam engine, human society became more fluid. When additional large amounts of energy—from petroleum, coal, natural gas and running water—were applied to it, this fluidity increased, until in America it now approaches the boiling point. The present social instability corresponds to the turbulence when the water is ready to boil. When the daily per capita consumption of energy exceeds the critical amount of 200,000 kilogram calories, society must pass into a new social state corresponding to the gaseous state of the water. This will be a highly fluid and dynamic state, but also stable and uniform in its characteristics and behavior; the human molecules will take on a new pattern of behavior. This new state will lack the turbulence of this boiling-over period that we now experience.

While analogies are treacherous things to deal with, and must be used with caution, this much of our example may be of use: A familiar phenomenon may be used to more clearly symbolize a less familiar phenomenon. In both the water and the society, it is the application of a greater quantity of energy that produces change. In both, there are critical periods where the increase in amount of energy results in a change of state. In the water, these critical points are, first, when it changes from ice to liquid, and, again, when it



changes from a liquid to vapor. In society, the critical points are, first, the introduction of large-scale use of extraneous energy, and, second, when the quantity of that energy exceeds 200,000 kilogram calories per capita per day. The first of these changes, in both examples, is far less turbulent and consequential than the latter.

Present day America is in the turbulent stage preceding a major change. This change will result when and if more energy is applied—about a 25% increase over the present amount will do it. Some of the symptoms of this turbulence are: unemployment, strikes, wars, burdensome abundance, maldistribution, deficit financing, insecurity and crime.

### Take A Choice

There are two concepts through which America's future is viewed. One of these is the ideology of fascism—the ideology of the bankers, big business, the politicians and the reactionary ecclesiastics. This concept idealizes a downward progression of society to a lower energy state, where the bulk of the population is frozen to hand-tool operations and a position of immobility, with only a small fraction of the people deriving enough energy from the system to be fluid—this being the ruling oligarchy. This fascist social state, could it be achieved, would be on the same level as that on which humans existed before the invention of the steam engine. It is yet to be seen whether Americans are suckers enough to fall for the glittering generalities of the fascist propaganda. Some of the generalities which they use as bait are these: 'full employment' (at hand tools); 'social security' (like that of the slave and the serf); 'freedom of religion' (like in Spain); 'freedom from fear' (fear of abundance); 'freedom from want' (subsistence); and 'freedom of speech' (so long as you avoid 'controversial' subjects.) (The parenthetical remarks are our translations.)

The other concept is one of abundance of physical goods and a maximum of opportunity for enjoyable living. This is the concept possessed by the Technocrats—a concept in harmony with a change to a new social state, which is stable, dynamic and highly fluid. This is the social opposite of fascism. On the other hand, it derives nothing from the philosophical ideologies of communism and socialism. Technocracy is the planned advancement of society into a new social state, and its operation in that new state. Fascism, communism and socialism are forms of administering social operations in a frozen or at most a slightly 'liquid' state. None of them are suitable for the operation of a society under conditions of abundance. Technocracy stands alone in its concept, its design and its objectives. It

makes no compromise with any element of the status quo; Technocracy joins no 'front' or coalition groups. Technocracy is unique among social organizations.

The great majority of Americans are indifferent to social change, except as it disturbs them personally. They adjust when an outside force compels them; but until that time they merely remain indifferent or at most indulge in ridicule. They do not form judgments as the result of a careful analysis of the facts. A trend curve is merely an annoyance to them if it is ever forced into their attention. They move as a crowd, much the way sheep move; and do not understand, or want to understand, more than the mere superficialities of their environment. In any social movement, they must be led by those of superior intelligence, or they would simply stampede to self-destruction. They enjoy lolling in luxury or strutting with bravado when the occasion permits; but, unless someone else prepares the way for them and looks after their needs, they become helpless and miserable. It is useless to direct intelligent appeal to this group or attempt to educate them *a priori*.

Intellectually, there are three types of human beings, as viewed from their influence on society:

First, those few rare individuals who have the capacity to get new ideas. Not more than one out of a million would belong to this group. You and I do not belong to it; we have never had an original idea in our lives, and the chances are very slim we ever will.

Second, are those who recognize the significance of a new idea when it is presented to them, and who have the ability and will to apply it to human use. This group is responsible for the practical development and application of most of our inventions and discoveries. Possibly one percent of the general population could be put into this group, with one or two percent more being borderline cases.

### **Don't Call Me A Moron!**

Third, is the great mass of ignorant, superstitious, selfish morons, who never create anything new, who never think, and who have no greater motivation than to live selfish, petty lives. These are the people usually embraced in the expression 'the common man.' These people fit into the habit patterns of their time; they accept what society offers, in much the same way that a pig accepts what is offered to it. They try to make themselves appear important through fancy ornamentation. They eventually die and are forgotten, leaving nothing of moment to the world. Although their lives are no doubt of the utmost subjective importance to the individuals concerned, to society at large they exist only as statistics. In this group come



most of our 'successful, nice people'—those who happened to get to the trough first with both feet—and the many millions who are not so 'successful' or so 'nice.' This group of people might be dismissed as of no more significance to the world or to civilization than the countless millions of cattle that carelessly come into the scene and as unglamorously depart from it; except, that it constitutes a social force because of its numbers and because of its ability to manipulate, if not comprehend, the tools provided by the other two groups. Consequently, we must seriously consider it in any social program.

We are not casting blame or criticism on these common people as individuals or as a group, but are merely seeking to arrive at an analysis of the existing condition. It is not the fault of these people that they happen to be the end products of poor breeding, bad evolution and a lousy environment. Although they are, biologically, culls, they constitute the present population of the world, and must furnish the basis for any future population of human beings. Should this race disappear from the earth, there is scant probability of any other being of a similar intelligence ever developing; for, there is no other animal, living or potential, that is likely to equal man in the development of the brain. To deplore the present low order of social intelligence among Americans, and to wish for a better race of people, is to seek an impractical escape from the present reality and at most it merely serves as an excuse to justify a do-nothing attitude. We must be more realistic and practical.

Any social concept of the future for this Continent must take into consideration these things: (1) the geographical area, (2) the mineral resources, (3) the energy resources, (4) the existing population, and (5) the present state of human knowledge. Whatever our future is to become, it must proceed from what we have here and now, not from what we wish we had.

### Under Or Over?

We presume that you are at least near the borderline between a moron and one who is capable of conceiving the significance of a new idea; otherwise, you probably would not be interested to the extent of reading this article. How near the borderline you are can be determined from your reaction.

If you are below the borderline, you may react in any one of these several ways: You may simply dismiss Technocracy as a crack-pot idea without critically examining it. You may say with conviction in your voice. 'I don't believe in it,' as if that statement carries weight with anyone except a moron. You may say, 'It's too good

to be true,' or, 'It's all right, but it won't come in our time,' and then go about your business as usual. You may say, 'The idea of Technocracy is okay, but I don't like your leadership;' this is a typically moronic excuse to avoid doing anything. This reminds us of a quotation, which goes something as follows: 'Great minds think about ideas; lesser minds think about things; small minds think about people.' You may, perhaps, excuse yourself by saying, 'I would like to help Technocracy out with its program, but I have to think of my "security," and I have to think what my family and neighbors would think if I joined up;' or you may go so far as to say, 'I am all for it, and will vote for it when the time comes, but I want to make sure of my position in the Price System, just in case.' If you are hopelessly below the borderline, you will pass it off with some such remark as, 'It is contrary to human nature,' or, 'There wouldn't be any incentive without money and business,' or merely state with emphasis, 'It won't work.' These reactions are all the reactions of a social moron.

If you are just a little bit on the other side of the border, you may react something like this: 'The idea sounds fantastic, there must be a loophole in it somewhere; I'll investigate it and show these Technocrats where they are all wet.' This is a more intelligent response, and we have respect for this type of person. You may say, 'The general idea seems all right, but I can't agree with all of the details; I'm afraid it might turn into a dictatorship; I would like to know more about it before I join up.' This is a superior reaction, if it is sincere and not just an excuse for further procrastination. Another reaction is, 'I'm all for it, and think I'll join up as soon as one or two of my friends sign up.' This Casper Milquetoast may have the mental capacity and the sincere intentions, but hardly has the courage to be a pioneer. If you are definitely out of the moron group, you may say, 'Technocracy appears to be scientifically correct, so far as I know; there are a few questions I would like to have answered before I take definite action on it; I'll find out about these right away.' There is some hope for this type of person.

The one to three percent of the American population that has the intelligence to become the social leaders of this Continent is called upon by the march of events to assume responsibility for the future of America. They are the only ones capable of understanding what is happening and the only ones able to make an intelligent decision. On this small minority depends our future—whether it is to be a social advancement into a new order or a sell-out at a cheap price to the interests of reaction. It is to this small group of people that Technocracy submits its analysis of the status quo, its projec-

tions of the trends and its design for the Technate of North America. The great mass of the people will make their decision on the basis of mass emotion only when events compel them to lose faith in the Price System. They may roll a mass movement toward the New America or stampede into chaos, depending upon the leadership that directs them. Technocracy calls upon you to prepare yourself for intelligent leadership. You who have enough intelligence to do the job must do it, or it won't be done.

### Worth More Than Peanuts

The people of present day America have a fortunate heritage. They are the heirs to the richest Continent on the earth; theirs is the greatest technological development; and they have at hand the greatest store of knowledge of any people in history. This heritage is theirs as citizens of this Continent. It can be sold for a mess of pottage, or it can be developed into the glory of the ages. Here is the opportunity to produce and distribute to every citizen an abundance of physical goods and services, and at the same time provide everyone with a maximum of time and opportunity for self expression. (The moron will scoff at this statement; the intelligent person will at least consider it worth investigating.) Technocracy does not ask you to accept its statements or its program on 'faith.' For over ten years now, we have been urging the people of America to *investigate TECHNOCRACY!* It is silly to *believe* when you can *know*.

Not all intelligent Americans are working for the welfare of the people of this Continent. Every country has its Quislings, its Lavals, its Chamberlains and Churchills who support the elements of reaction. America is no exception. Its traitors will use subtle tactics and propaganda to sabotage any social advancement on this Continent. Here are some of the techniques to look out for:

(1) They will attempt to involve America in a world social program, knowing that any such program will become so involved and confused that progress will be stymied.

(2) They will promise you prosperity around the corner (60 million jobs, etc.) if you will just stick with the status quo.

(3) They will try to involve America in a war with Russia, as the only obvious program of committing enough waste to maintain scarcity.

(4) They will glorify the small-scale, inefficient enterprise—the small farm, the individual household economy, the small business and the job in the office or factory.

(5) They will emphasize the importance of money, ownership and



debt; and frighten you with the threat of poverty and insecurity in your old age if you don't invest in the status quo now.

(6) They will deplore and oppose government ownership, government control and government planning in the interests of the public; they will preach the virtues of States' Rights and corporate enterprise.

(7) They will sabotage technological development, forestall increased energy conversion, oppose efficiency of operations and forbid a high quality of goods.

Any activity or speech in line with any of the above classifications of social sabotage should be regarded with the utmost suspicion, as coming from either a fool or a crook. Every country has its political statesmen who will sell out its people for a price, but the United States and Canada are the only countries whose statesmen will sell them out for nothing.

### **Annui Coeptis Novus Ordo Seclorum**

The present society of North America is turbulent and unstable. It is involved in a unidirectional and irreversible trend—a trend toward a higher rate of energy conversion. This trend will compel America to advance from this unstable condition to a new and more stable social state. This new social state will have characteristics as new and unique, when compared to the past and the present, as are the characteristics of steam when compared to those of liquid water. Some of these characteristics will be: balanced load production and distribution of abundance; social prestige based only upon one's ability to perform, one cannot buy prestige or get himself elected to a position of prestige; a high standard of health and security from birth to death; unprecedented freedom of movement and behavior for the individual; a planned progression into the future.

This is the change that confronts us of this generation and this decade; not some future generation, or some foreign continent. As individuals, we may not like it; we may not be able to fully adjust to it, and as a result we may be unhappy. (There are some people who could never adjust to the automobile, and who are still unhappy about it. But the automobile is here, and the horse has been hauled away to the boneyard.) That is one of the effects of living in a fluid and dynamic society at a critical period of its development. So, instead of trying to hold back social change, which is futile, you might as well go along with it, and adjust your lives to it the best you can. The next generation, reared in the stable society of the Technate, will not have the inconvenience of making such a major personal adjustment.

*Technocracy is the only program for a transition to a new social state on this Continent. Do not look elsewhere for guidance to the New America; you will find none. The change is coming; you can escape it only by dying. It is to your advantage and to the advantage of your Continent for you to find out what that change is and prepare yourself for leadership in it. Upon your action depends your fate and the fate of a Continent.*



# GOVERNMENT BY SKILL

*Only Functional Control Can Handle Social Problems  
Brought on by Tremendous Changes in Our Productive  
Capacity*

THE work of this Continent falls into several classifications, and the more general of these are as follows: (1) Unskilled and semi-skilled labor; (2) Skilled work; (3) Expression; (4) Research and invention; (5) Coordination; (6) Social control; and (7) Interference. Let us analyze each of these groups a little further.

Unskilled and semi-skilled labor consists mainly of repetitious operations, involving some degree of training and muscular coordination, but with a minimum of decision and judgment on the part of the worker. The pick-and-shovel man, the scrubwoman, the small farmer, the stenographer, the clerk, the housewife and the deliveryman are examples of workers in this category. Their work is largely toilsome, tending to be monotonous and tiring.

This is the form of work that enslaves the great bulk of the population in any low-energy society. This is the type of work that yields readily to automatic technological processes, and is the kind that is done by machines and not by men and women in a technological society. Thousands of examples could be mentioned of human displacement by machines in modern America; and the displacement trend is accelerating. A social order designed to reduce human toil to a minimum would find little need for the human machine in its routine functioning.

## Skilled Groups

Skilled work is of a different sort. Here the worker requires a high degree of training and precision in the development of his abilities. In this group we find the surgeon, the mechanical technician, the dietician, the best of our educators, draftsmen and surveyors. This work is usually very specialized, calling for advanced knowledge and skill within a limited field of endeavor, and is suitable only to those of superior intelligence and ability. While much of this work may be facilitated by technological devices and techniques, seldom is the man fully displaced. He is needed to supervise the

technology and keep it functioning. Much of this work is not strictly repetitious, and some judgment and decision as well as skill is required.

Those who work at expression and entertainment make life more pleasant and satisfying, but do not contribute directly to a higher physical standard of living. Here we find the actors, dancers and musicians; the poets, artists and writers; the philosophers, ministers and orators. They deal with expressing themselves—physically, emotionally and intellectually—and in doing so, often make life more livable for others.

While these workers are highly desirable in any society, they are not the ones who advance civilization and provide its physical needs. Indirectly, they may contribute to morale and tranquility. When this group is in tune with the physical facts, it becomes the 'spirit' of the society. When it is out of tune with the facts, it becomes an interference.

Research and invention is the work of the scientist and technologist. It deals with the discovery of facts and principles in nature and the application of this knowledge to human use. Here is where the discoveries and advancement in knowledge take place. These workers are the mid-wives of civilization, bringing to light and life that which is new. The scientists and technologists are at the apex of the functional order, and a higher authority than they does not exist.

The coordinators are those persons who supervise the functions of groups of workers and synchronize and integrate their endeavors. They harmonize the work of men and machines. These are the functional managers and directors—a very important assignment in a high-energy society. They must understand the job and the people they work with; they must make correct decisions.

Then we have the group of workers whose function is interference. As the name implies, they interfere with things being done. In this group comes the businessman, who interferes with distribution by placing a toll charge on that function, and withholding distribution to those who cannot pay the toll. Here, also, is the financier, who permits only those projects to be carried out which he 'feels' will yield him a profit. Here is the politician, who curbs living and function in order to maintain scarcity and arbitrary political power.

Here, too, are the educational administrators, who must play ball with the alumni, the 'boys downtown,' and the state legislature in order to get their institutions financed. And here are the property-owners, who use their rights of ownership to restrict use. And, of course, in this group would come the advertisers, the lawyers, the accountants, and all others who contribute to the process of inter-

ference. In fact, nearly all of us fit into this group in one or more phases of our social relationships.

Aside from these legitimate criminals in the society, there are the illegitimate variety, who while working more or less in cahoots with the legitimates are kept on the black list to serve as scape-goats when public resentment gets troublesome.

### **Social Control**

Social control is that function which maintains order and tranquility in the society. When this control is based on politics, it takes on the nature of regimentation and authoritarian dictatorship. It is then an interference control, rather than a functional control. 'But,' say the status-quoers, when it is suggested that the interference be abolished, 'we need to have some kind of government,' and having said that, they settle back into intellectual lethargy, content that they have stalled progress once more. Politics, however, is a negative and not a positive form of control.

### **Functional Control**

There is another kind of control that is not political at all. We see it all about us, so it need not be strange to us; yet, some of us do not realize that it exists. In industry, on construction jobs, in transportation and in communication, we observe it at work. That the workers in these functions cooperate to get the job done, indicates that the control method is effective. The coordinators synchronize and integrate the functions so as to produce the desired results.

The coordinator is selected and kept on the job because he has the knowledge and ability to get the work done. (When the interference faction puts someone in a coordinator's post on some other basis, as it occasionally does, the appointee must also have the knowledge and ability for the job, or he does not stay on the job long, or the function deteriorates.) The conductor of an orchestra performs in a similar capacity. He directs the playing of the musicians, and they respond to his direction.

People can and do work together in harmony when strictly functional considerations are involved. Dissatisfaction usually comes from arbitrary intrusions or restrictions. For example, in the field of education, one's advancement is not made on the basis of ability and experience so much as upon how well the administrators like the person. People can also live together in harmony, when a whole-some basis of relationship exists. But, when a competitive struggle for survival demands that people maintain vigilance against each other and that they take advantage of each other's misfortunes, and



when arbitrary rather than objective factors serve to determine social prestige, people are not likely to observe the policy of 'live and let live.' They would soon get trampled under if they did.

Social friction, in the form of disputes between individuals and between minority groups, is largely a product of this struggle for survival. Consequently, much of our social control is concerned with determining the rules under which this struggle shall proceed, and with which it shall be refereed. A functional social control would first seek to eliminate the causes of conflict; after which, its job would diminish in size to a small fraction of its present magnitude.

In pre-technological societies, the principal category of work was that of unskilled labor, much of which was done by women, children and slaves. Most of the work processes were crude and had a wide tolerance of error. The principal energy used was muscle energy; the work was, therefore, slow and tedious. Skilled work was scarce and consisted mainly of skill in fighting and hunting, and in a few of the more advanced handicrafts. While this skilled work was above the average in the amount of ability and training required, it did not demand the precision skill needed in many of our functions today.

During this time, research and invention were practically nonexistent as recognized functions. Discoveries and inventions were accidental and infrequent. Social change was slow, and scarcely noticeable during a lifetime.

Since most of the functions were of a low order of magnitude, and were performed according to well-established formulae, little coordination was needed for most of the routine work. The demand for coordination was more or less spasmodic, and entered into such group enterprises as war, organized hunts, migration and the larger construction jobs, such as the building of houses, ships, bridges, etc. Social control was largely authoritarian and traditional in nature, and entered into nearly all phases of life. Little of it was based on function or need; but much of it was arbitrary and in the form of restrictive taboos.

Interference played a prominent role in early societies. Most of the social control was of this sort, as just indicated. Priestcraft promoted superstitions and rituals, which often interfered with function and joy of living. Commercialism and gambling resulted in much maldistribution of the needs of life, with slavery or virtual slavery one of the common results.

The way of life of early man was difficult because of the toil required to obtain the needs of life. But man himself, through restriction controls and arbitrary interferences, added immeasurably to his own difficulty and misery.

Today, our technological advance has brought within the range of probability a new form of society that would emphasize function and joy of living. This new society would exhibit many significant changes in the mode and character of its work from the society of today. Let us project the present trends into the future and see what some of these changes would be

In the first place, unskilled labor would practically vanish, as machines were developed to perform the routine tasks, as well as many of the more skilled types of work. The great majority of workers, whose earlier qualifications consisted mainly of strong arms, legs and backs would be disemployed from their old jobs. Would these people be rendered idle and reduced to mere subsistence, as on WPA? Not in a functional society!

Two trends would converge to place these people in useful occupations: The people would be trained for specialized work within the limits of their ability. Machines would be simplified in their control requirements, so that almost anyone could operate them. Even now, almost anyone can learn to drive a truck or a tractor; but these can be still more simplified. Since machines will do the bulk of the work, there will not be enough room for all the men on the job, so the hours of employment will have to be drastically reduced.

### Recognition Of Ability

Skilled work will assume a higher importance as the society becomes more mechanized. Ability will be more promptly recognized and used than it is today, and this will be done on the basis of function and not upon the basis of arbitrary considerations, such as philosophical beliefs, social graces, political affiliation, morals or race. Skilled functional technicians will look after the production and distribution, the transportation and communication, the health and recreation, and all the other duplicable functions of the Area.

As for expression, there will be changes there too, an indirect result of technology. More people will become interested in expressing themselves, once the interferences are removed, and once commercialism is no longer there to promote mass audiences to view the exhibitions of others. More people will be artists in their own right—perhaps not polished artists, but at least accomplished enough to amuse and amaze themselves. There will be more direct and less vicarious experience.

Science and technology will call into function those who can qualify, as the demand for more facts and better ways of doing things increases following the removal of the interferences. Research and invention will be coordinated as part of a Continental program, and



not be the haphazard, disconnected, competitive anarchy that it is today, where discoveries are made and patented as much for the purpose of withholding them from use as for the purpose of using them.

Coordination will be done by those who are familiar with the functions concerned, because of having worked up through those functions from the bottom. For example, the person or staff in charge of railroad maintenance will be one whose previous experience has been in that function, and whose knowledge and ability is such as to result in advancement to a place of higher responsibility.

Social control will be positive, rather than restrictive. A positive educational program will condition the people for life on this Continent, and will discipline them for that behavior which is best for their own welfare and that of the society. Arbitrary regulation and social regimentation will fade out. An efficient health program will eliminate or at least detect the physical and mental traits and tendencies that might lead to anti-social behavior. These ailments can then be cured or guarded against before they become active.

Since there will be a minimum of inconsistencies in the social order, and since each individual will have an opportunity to make a favorable adjustment in the society, there will be very little friction between individuals and groups. The social control will not be confronted with the present multitudinous problems of maladjustment—economic, social and racial.

As for interference, that type of work will be as extinct as the dodo. Imagine, if you can, a society without taxes, without debts, without politics, without litigation, without property ownership restrictions, and without moralistic taboos. Imagine, if you can, a society wherein the way of life for the individual is made easy, instead of being made difficult; where a person is recognized for what he is and does, rather than for what he owns or for whom he knows. Imagine having security for life, having an abundance of time to do things of your own choosing, and having freedom from arbitrary regulation.

It is hard to imagine such a change. It is too hard for most people; they cannot envision life that is not stated in terms of Price System-political-moralistic concepts. So most of them merely give up and say, 'It won't work.'

But, with skill at the controls of the social mechanism, anything that is physically possible can be made to work. Skill maintains the functional phase of our present civilization, in spite of the tremendous interference placed in its way. Skill is now needed in the post of social control. In other words, we need a government of skill.

A government of skill is not just a choice for Americans; it is a must. With the acceleration which the war has given to our physical productive capacity, we can no longer tolerate the old interference controls. They will only wreck our new high-speed social mechanism. These are some of the major social problems for which the interference personnel has no answer: Unemployment, Over-production, Distribution, Debt and Social Discontent. For these, there is no solution under the Price System. The sooner enough of us recognize that, the sooner we will quit doing the wrong things and start doing the right thing.

Only a functional control—a government of skill—can handle the problem of abundance; for, that is the problem of North America—Abundance! We can destroy it, or we can distribute it to the citizens of this Continent. Which do you think it will be?

For security in America—for a world peace which only an integrated technological operation of this Continent could maintain, for the building of a new civilization which shall be an example to all of the world, let us keep America in peace and set about the guiding of North America to its technological destiny of abundance as one nation and one people.

—Howard Scott

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